

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX

JACKSON, MISSISSIPPI, JAN. 11, 1917

NEW SERIES, VOL. XIX, NO. 2

Pastor B. F. Gehring resigns at Baton Rouge after several years of very successful work.

Dr. J. L. Gross resigns the First church, of Houston, Texas, to take up the enlistment work in that State.

It is said that the Negro Baptists of Texas gave far more for State missions than their white brethren.

Pastor J. L. Low is already on his field at Tylertown, and Brother E. B. P'Pool has succeeded him at Forty-first avenue church, Meridian.

Rev. J. G. Gilmore moves from Georgetown to Hazlehurst. His field for this year is Damascus and Springhill churches in Copiah, Pinola in Strong River, and Vanilla in Lawrence County Association.

Drs. Gambrell and Scarborough are on the second annual lap for raising one million dollars for education in Texas. Their purpose is to raise \$250,000 in sixty days. May the Lord give you the victory.

If all who have subscribed to the fund for the Woman's College and Clarke College knew how serious is the condition, how perilously critical is the situation, they would surely make almost any sacrifice to meet the present emergency.

We hope the length of the article by Dr. Carman, on "Shall Baptists Abandon Baptism?" will not prevent anybody's reading it. It is a strong presentation of a subject that has already become acute in some parts of the world and may become so in ours.

You will find the advertisement of the Sunday School Board in The Record from week to week, is live copy. You will be interested and repaid by reading it. The advertisements are a necessary part of every reader's needed information. They are worth reading.

Brother Hugh Foster writes from Hernando that Pastor H. B. Price is making good, each sermon being better than the preceding. Five members were received last Sunday; they have an A-1 Sunday School, and hopes are high for 1917. Just as we expected!

We have the promise of some articles on a country pastor's experience, by Elder J. A. Rodgers, which will be interesting and helpful. He has for many years been making things go in his own corner of the State. His experience ought to be stimulating to others.

The Kentucky Baptist Sanatorium seems on the way. M. P. Hunt is appointed solicitor. They will not begin the campaign in Louisville before April, as the home for the Training School is now being built and Louisville is expected to contribute \$3,000 to it.

The Watchman-Examiner attributes the increased vote against prohibition in Boston to the fact that a large part of the better element of the people who do business in the city, live outside the city limits and so are not entitled to vote. Others attribute it partly to the fact that many citizens live in parts of the city free from saloons, but vote for the rest of the city to be afflicted with them.

We do not propose to keep the business of The Baptist Record before our friends, but some things they are interested in and entitled to know. The new contract for printing the paper for this year calls for an increase in cost of over twenty-eight per cent. This calls for more expense than the salary of the editor and the business manager put together. How is this to be met? There are three possible ways: To increase the price of the paper, to reduce its size, or to increase the number of subscribers. We are going to try the last. Will you help us to do it by securing and sending in others? If every pastor in the State should send six new subscribers, it would enable us to meet the extra cost. If we fail in this move, one of the other expedients is all that is open to us. Certainly the interests of all parties and of the kingdom can be served by an enlarged subscription list.

There has been much peace talk recently called out by the German note and by that of President Wilson. But the people who are doing the fighting do not seem to take it seriously and indicate something of resentment at its suggestion. The allies do not believe in the sincerity of the Germans and point to their broken faith in the invasion of Belgium, whose neutrality they were pledged to protect. The German government did not expect their proposal to be accepted, and are unwilling according to their note to President Wilson to enter arrangements for permanent peace till the conditions of closing the present war are settled. All parties seem to be making their appeal to God and keeping the powder burning.

Prohibition scores two victories this week. The Webb-Kenyon bill has been declared constitutional by the Supreme Court of the United States, and the Shephard bill has passed the Senate. By the first each state is given the express right to control the shipment of liquor into its own borders without interference from the Interstate Commerce Commission. The amount may be limited to a quart in two weeks, as in Mississippi, or it may be prevented entirely, as in West Virginia and Oregon. The Shephard bill will make the District of Columbia saloonless and the sale of liquor forbidden after November 1st, 1917, provided the bill passes the House of Representatives, which it is believed will be done.

The Education Commission of the Southern Baptist Convention met in Nashville in December. We have had no report of the meeting from our Mississippi member or any of them. From a report in another state paper we see they propose a day be given to education at the next meeting of the Southern Baptist Convention, an education day in the Sunday Schools the last Sunday of June, and a campaign of literature to awaken the people. They have outlined a report to be made to the convention in May.

Great Britain is awakening to the economic and military necessity of prohibition, and a petition is being circulated favoring prohibition till the war is over. Among those who have signed it are twenty-one admirals, four vice-admirals, two war admirals, nine generals, thirteen lieutenant-generals, twenty-four major-generals, four brigadier-generals, the chaplain-general, inspector-general, and many other officers.

Thanks to Brethren Hardy, Dale, S. R. Whitten, J. A. Maxwell.

The Baptist Record "functionaries" are grateful for many expressions of goodwill in the Christmas time.

Ten million dollars is the mark set by the Southern Baptist Education Commission for Southern colleges within five years.

The cost of living has advanced probably twenty-five per cent, or more within the past year. How many pastors' salaries do you know have been increased?

The church at Sumner made Pastor Cooper a Christmas present of \$100 and increased his salary by \$300 for next year. The rest of us needn't get jealous but be more zealous, and we will get what is coming to us.

One who has heard Billy Sunday with genuine sympathy through his great Boston campaign, says, "He is probably the best, the most consistent and the most varied advertiser in the world. He uses the press as no other man ever did or could."

The Texas, Virginia and Oklahoma Baptist conventions have passed resolutions calling attention of the Southern Baptist Convention to the need of a large endowment to hold preachers. This will doubtless be taken up by the convention at New Orleans in May.

It is a dainty and juicy morsel which we have found in many business letters of late. Not the check—that is good—but the kind words that are found in the short business letters. These are as cool water to a thirsty traveler. These refresh us and make us your debtors.

The disturbance at the University of Mississippi which was described as a "near riot," seems in a fair way of being settled. The trustees met and upheld the chancellor and faculty in the sentences of expulsion and suspension against a number of students for insubordination and hazing.

The immigrant persists in coming to our land. At the beginning of the war there was a great slump but slowly the number of arrivals is getting back to normal. In November, 1914, there was a loss of 5,423; in November, 1915, we had a gain of 3,232; and in November, 1916, the gain was 24,241.

McComb First church elected four new deacons—L. Z. Dickey, Prof. W. C. Williams, Jno. A. Jones and W. S. Morehead. Sunday School attendance last Sunday, 390; offerings for orphanage, \$160. Four were added to the church which has a membership of more than 800. Pastor Theo. Whitfield is happy.

One hundred and thirty million dollars has been appropriated to pay expenses of the troops to protect our Mexican border. An exchange well says, "It would place in every town and city in Mexico with 4,000 people a church, a college, hospital and a social center, all magnificently equipped, and sustain an ample corps of workers in all these institutions for a period of ten years, and give \$750,000 to public education—more than the Mexican government ever paid for education in any one year." What fools ye mortals be!

REPORT OF COMMITTEE ON CONSOLIDATION OF THE BOARDS.

The committee appointed at the meeting of the Southern Baptist Convention at Asheville, N. C., last May to consider the question of the consolidation of the three boards of the convention, have given extended thought and work in the premises, and twelve members out of thirteen have agreed upon the vital matter to be contained in the report of the committee, which will be submitted to the convention at its next annual meeting in New Orleans, in May, 1917. The report of the committee, in substance, will be as follows; it being understood that the details will be worked out later:

The committee recommends to the convention the creation of an executive committee to be elected annually, whose nature, functions and duties shall be as follows:

1. Function.—To be as its name implies, a standing executive committee of the convention to act for the body as may be ordered during the interval between the annual session; to be a medium of contact and co-operation between the boards of the convention, the various state boards, and other denominational agencies as they may be related to the work of the convention; to hold towards the three boards of the convention, especially the two mission boards, an executive relation concerning the co-ordination of their work in the presenting of appeals and campaigns for funds, both regular and special; in general to definitely outline plans and methods for the presentation of the work of the boards, so as to prevent overlapping and competition.

To be the official representative of the convention in the interim of meetings in regard to such matters as vitally concern the body in its relation to other bodies of Christians, such as temperance and other reforms, co-operation etc. To present to the convention each year a report of its actions for information and to receive instructions, it being clearly understood that the executive committee cannot commit the convention to any course of policy without specific instructions by the body itself.

2. Membership.—The president of the convention and one of the secretaries shall be ex officio members of the executive committee and respectively chairman and secretary of the committee.

Besides the president and one of the secretaries of the convention the executive committee shall be composed of one member from each state co-operating with the convention in the promotion of the objects fostered by the convention. Each state convention or state assembly, co-operating with the convention may be requested to nominate one member of the executive committee, but in case no nomination is made by such state convention or assembly, then this convention shall select the member from the state failing to nominate. No officer or member of any of the boards of the convention shall be eligible to membership on the executive committee, but the secretary of each board shall be expected to attend the meetings of the executive committee to give council or

information concerning the work of such board.

3. Quorum.—A majority of the members shall constitute a quorum for the transaction of business; but in case a majority shall not be present at the meeting and as many as five members are present, these may consider any pressing business and their findings be regarded as tentative awaiting action by the quorum of the committee.

4. Location.—The committee shall have its headquarters at Nashville, Tenn., in the building of the Sunday School Board. The Sunday School Board shall be instructed to provide an office, with suitable equipment, for the work of the committee and for the care of its files, minutes, papers and other archives of the convention.

5. Meetings.—The committee shall hold two stated meetings during the year—one in the winter, say December or January, after the state conventions, and the other a day previous to the annual session of the convention, at the place of its meeting. Other meetings may be called, if necessary, by the chairman upon conference with five other members, or at their request. Meetings shall be ordinarily held at the headquarters of the committee. But may be held elsewhere if the committee shall so order for special reasons.

6. Expenses.—Traveling expenses and entertainment of the members of the committee at the stated meeting in the winter, or for called meetings, shall be provided, making these a charge equally divided between the boards; or by the creation of a special fund for the general expense of the convention, to be raised from the churches for these and other purposes, and to be collected by the executive committee.

(Signed) M. H. Wolfe, F. C. McConnell, E. Y. Mullins, Joshua Levering, E. C. Dargan, John E. White, S. W. Melton, W. M. Vines, C. Stubblefield, Powhatan W. James, W. A. McComb, W. D. Nowlin.

MINORITY REPORT OF COMMITTEE ON CONSOLIDATION OF BOARDS.

I dissent from the majority report for the following reasons:

1. I am for the square issue, before the convention at New Orleans as to the consolidation of the boards. I am for that more than for one, two or three boards. I believe this is what the brotherhood want, and hence should have.

2. I am opposed to any more machinery which I believe this committee will mean, and with it increased expense.

3. I am for the convention itself declaring the state organizations the agencies for the collection of our regular offerings.

4. I am inclined to the idea of the board's remaining separate as now, subject to convention instructions, and not to an intermediate agency. I am for this, simply because I do not see a practical plan as yet for consolidation; but if a plan, that seems valuable, is presented to me, I hold myself ready to present it to the committee, and ultimately to the convention.

5. I am thinking seriously of proposing changes as to representation; also that all boards or the one board consist of one member from each state in other words, eliminate the local members and the convention officers as members of the board or boards. Why should one state have as many members as all the others? Why should we have a dual purpose in electing convention officers? Why not elect all convention officers simply for efficiency in the convention work, rather than as members of all boards or the one board?

E. J. A. MCKINNEY.

Little Rock, Ark.

ERRORS OF OUR DAY.

The first error which we will notice is ceremonialism. This tradition comes down the ages. It had its climax with the Jews in our Savior's day. It entered in to the new dispensation and demands were made by Judaizing teachers in the early churches (Acts 15:1). Paul's epistle seems to supplant this error amongst many.

The modern ceremonialism clusters about ordinances which are made essential to salvation. Infant baptism being perhaps the one that is most prominent. This tradition can be seen in the strongest light from two angles.

First, the lack of Scriptural authority. It seems useless to mention the fact that the Scriptures are profoundly silent on the subject. Every Scripture which the writer has examined believed to teach infant baptism fails in the light of its own setting. "We must learn not to go beyond what the Scripture saith."

Second, the great statement by Doctor Mullins of one of the most cherished Baptist principles illuminates the other angle. "Individual soul competency." The competency of the soul is taught by others when applied to adults. But strange to say they exhibit a gross inconsistency when they employ the ceremonialism of infant baptism. This doctrine of competency of soul is the privilege alone of Baptists to guard.

Jesus Christ, our Redeemer, through His death and resurrection established the individual right of approach to Himself, sweeping away all mediums and proxies. The whole thing reduces itself to the idea of proxy. If proxy be put away, ceremonial infant baptism would be buried, from which there would be no resurrection. Baptists have always stood against proxies and so does the Scripture.

The second ceremonialism is that of baptism for the remission of sins. In this baptism is claimed as essential to salvation. This question has been debated through the ages. Baptists stand for a believes baptism. Baptists believe that baptism is not essential to salvation but that salvation is essential to baptism.

The third ceremonialism. The Lord's Supper is held by many to be essential to salvation. There are four theories regarding the Lord's Supper. Transubstantiation, held by Catholics; consubstantiation, by the Lutherans; a means of grace and spiritual

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blessing, by Presbyterians, Methodists and others; a simple memorial supper, by Baptists. No importance as a medium or means of grace is attached to it by Baptists. The greatest difference between denominations is the design of the supper. In the eleventh chapter of First Corinthians Paul insists that if the design is wrong, we do not celebrate the supper. Baptists, therefore, could not eat at other tables if there were no other reasons than simply the design. I Cor. 22:27, "Wherefore whosoever eateth this bread and drinketh this cup of the Lord unworthily, eateth condemnation and does not discern the Lord's body." Here we discover the word unworthily is an adverb and must necessarily qualify a verb, adjective participle or adverb. It, therefore, qualifies the eating and not the eater, which marks the design clearly. Eating unworthily means eating with the wrong design. Let the reader take the four designs—transubstantiation, consubstantiation, means of grace, and as a memorial only as held by Baptists—and discern the marked difference between the denominations. If we are right in our celebration of the Lord's Supper, the other three are wrong. If we are wrong, one of the other three must be right. Therefore, Baptists cannot eat at other tables if there were no other pre-requisites to the supper save the design.

The fourth in ceremonialism we mention are forms which appeal to the flesh. Many forms and fashions in this age, such as gowned preachers, vested choirs, flying banners, grand music, paid unconverted singers, read prayers, sermons with little or no gospel, many times ridiculously sensational, entertaining instead of instructive. They have made churches social clubs instead of giving the Word of Life to a lost world of sinners. They have lectures on tuberculosis, civic righteousness, improvement of conditions, instead of a change of heart by the blood of Christ, a form of godliness, but denying the power thereof. From such let Baptists turn away.

R. L. BAKER.

MR. LEWIS ENTZMINGER JOINS THE SOUTHWESTERN SEMINARY FORCE.

L. R. Scarborough.

Mr. Louis Entzminger, who was secretary of the Sunday School work in Florida, and Kentucky, and who has done such a marvelous work in the First church of Fort Worth, as superintendent of the Sunday School, has accepted work with the Southwestern Seminary as Sunday School evangelist, and will lecture on Sunday School administration. He begins work January first.

He will now give all of his time to teaching in the Seminary Sunday School administration, and Sunday School work in the churches, calling for his assistance. It will be his plan to go where desired to churches, and spend from one to two or three weeks, in organizing the Sunday School, and putting into the Sunday Schools the methods that he has seen worked so successfully in the great Sunday School mentioned above. He will also go with the writer in his meetings, going ahead for a week, organizing the Sunday School forces and go right along

through the meeting, carrying the Sunday School organization and methods into the lives of the Sunday School force. In some cases he will remain over a week or so after the meeting to conserve the evangelistic and Sunday School movements set on foot.

POOR OLD DAD.

It is true that you have toiled from sunup to sundown, in season and out of season, through shine and shadow, heat and cold, and have tossed on your bed at night, wrestling with business problems, while the rest of the family slept in unconscious oblivion of the battles you were fighting, all alone, that they might have the comforts of life, the children educational and cultural advantages. It is true that you have milked the cows, prepared the stove wood, made the garden, provided the carriage, or car, paid the bills, etc., etc., but—well, after all, you are only a cipher, a notch on a stick, a very insignificant person—if we are to believe the florid panegyrics pronounced by some very ignorant or insincere writers; encomiums in which the mother is given all the credit, when any good is found in the home and the "old dad" is too insignificant to deserve mention.

But it affords the much neglected and ignored "dads" at least a mite of comfort to know that a good deal that such writers say and imply, "just ain't so." Sentimentalists or flatterers may indulge in such effervescence, in order to win the smiles and admiration of the women, or because of sheer ignorance of facts, or of the clear, explicit teaching of God's Word, on woman's proper sphere as God has placed her.

Such unjustifiable sentimentalism is not having a wholesome effect upon the home, the church and the nation. God did not make man and woman to be equal in everything, much less that woman should have the ascendancy. But, to the contrary, she was given a subordinate place in the family economy. But under the influence of such rapid sentimentalism as that referred to above, many a wife has been flattered into believing that she is head of the home, and arrogates to herself the right to direct and control the home, as if there were no vested rights save hers. In speaking of the home and the things pertaining thereto, it is "mine," not "ours." In many instances, she arrogates to herself the sole right to enforce discipline, and openly opposes the father in this matter. No wonder the family tie is so often snapped, and the divorce courts are so busy.

But before some outraged Amazon of the free lance pounces upon me, I wish to make my defense, and I want to make the (de)fence so high and so strong that I can feel perfectly safe within. I shall build the fence with the word of Divine Truth.

God made man in His own image, thereby dignifying him, and placed him in the Eden home, making him the sole human occupant and proprietor of the same, and its lordly director. God, seeing that it was not good for man to be alone, created for him a helpmeet in the person of a woman—a companion—

not a boss—and gave her to man. The very word "helpmeet" implies an inferior position, but a happy and congenial one. Eve was contented. There were no florid sentimentalists then to write or recite profuse poetry or prose that would likely dissatisfy her with her God-given position in the family. Read Gen. 2:8, 18, 21-24. In I Cor. 11:3 we read, "But I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." Following this the apostle teaches, that as mark of woman's subordination she would pray and prophecy with her head covered. Why? Because she is to conduct herself differently from man. The intimation in the fifth and sixth verses is, that clear line of demarkation between the sexes should be preserved, not for sex reasons, but because God had so ordered it. Read above verses and the entire context. The reason for woman being given an inferior place is clearly stated in I Tim. 2:12-14, as follows, "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

In Eph. 5:22-24, the apostle institutes a comparison, "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church . . . therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." The last clause shows the impossibility of the husband and wife being on an absolute equality, without setting aside the clear, emphatic teaching of God's Word.

Then what about woman suffrage? bossism in the home? leadership in the churches? wiping out the distinguishing sex lines in dress and otherwise?

There can be no sort of doubt, but that if both men and women were to recognize their respective relations to each other, as God has fixed them, and were to maintain those relations, that both would be much happier, the domestic and social order would be much smoother and God would be more glorified. God knew best how to arrange it, for the mutual happiness and good of all, and for a long time the men and women of God fully accepted these relations and were happy in them. But an evil day has come upon us, and because men and women are unwilling to fit themselves into the places God has provided for them, domestic, social and political unrest are found everywhere. Some would do better if they knew the truth. Some would not change, though they knew the truth. But it certainly does behoove God's people to hasten back to the old paths and walk therein.

OBSERVER.

"Evangelism and Baptism" is the title of a manual by Dr. J. M. Frost, dedicated by him "To the younger preachers charged with the sacred trust of teaching the holy ordinances of the Lord's house." It will be sent postpaid for fifty cents by The Baptist Record, Jackson, Miss.

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olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

EMERGENCY CALL.

An emergency call brought together in Jackson on Monday of this week, the Education Commission and representatives of Clarke College, the Woman's College and Mississippi College. The immediate need was to meet the demands of the holders of the bonds on Clarke College, though the interests of all our educational work was affected and the credit of the denomination in the State. This condition has been pressing for some time and the crisis foreseen. Effort has been made to acquaint the denomination with it but the seriousness of the case has not been appreciated by the great body of our people. Some have not understood why a year ago the Judson Centennial could not be given right of way; others have thought it strange that the Education Commission did not recommend the taking over of new colleges; and still others thought it hardly fair that other campaigns were not encouraged. The members of the Education Commission have at the order of the convention undertaken the campaign to raise the \$100,000 for the Woman's College and Clarke College. This campaign was pressed with all the resources they had, even jeopardizing their own personal credit to keep it going. Still it was unfinished, though if the amounts subscribed had been paid promptly, the embarrassment would have been prevented. This work has been done under the most adverse financial conditions which our generation has ever known.

On January first demand was made for the payment on bonds of Clarke College with a threat of foreclosure. They secured an extension until the fifteenth of February, when \$5,000 must be paid. The Education Commission, foreseeing a similar crisis for the Woman's College within four months, called all the representatives together for conference, and to provide a way out. The situation was sufficiently serious to give all of them grave concern, but they unflinchingly put their hands to the task and resolved to get under the burden anew and call upon every loyal Baptist in Mississippi to help the cause of education in this time of crisis.

Not only is the property of Clarke Col-

lege liable for the bonds, but these are guaranteed by such men as M. O. Patterson, L. G. Gates, G. W. Land and others who have already each of them paid out hundreds of dollars from their own pockets to keep the college going. The bonds for the Woman's College are similarly guaranteed by other men who have done this out of love and loyalty to the denomination and to Christian education. The importance of the matter cannot be exaggerated. No Baptist note should go to protest; and no man who puts himself in the breach at a time like this ought to be financially sacrificed.

To prevent this the whole brotherhood is taken into confidence and counsel. This is a time when the matter in hand should have absolute right of way and universal support. Next week the Education Commission will state its case in The Baptist Record. There was hardly time to prepare it this week. But this is written to begin to acquaint the brethren with the seriousness of the need.

First of all, let every man pay every cent he has promised for this work. Statements have been sent from the secretary's office and others are being sent. If these are laid aside without immediate attention, the whole work is in danger. Let every man who possibly can, pay not simply what is now due, but what will fall due later, even if he has to borrow it. Some have already expressed their intention to do so. A large majority of the Baptists in Mississippi have neither given or promised anything to this work, or have made an inadequate subscription. Let these come to the front at a time like this. Send check to J. B. Lawrence, Jackson, Miss., and tell him it is for Christian education.

It is the plan of the commission to put two men in the field to collect all that is due and to secure additional money that is needed to meet the notes soon to fall due. Give these men the right of way and help them to complete the task in time. Their names cannot now be given as the matter is incomplete, but they may be at your house by the time this reaches you, "whom thou wilt do well to set forward on their journey worthily of God."

REPORT ON CONSOLIDATION.

As instructed by the Southern Baptist Convention, the committee appointed at Asheville to consider the question of consolidating the mission boards, has formulated its report and sent it to the Baptist papers for publication. It will be found in this week's issue of The Record and speaks for itself plainly, explicitly and fully. The committee seems to have found a way out that will satisfy most people along most lines. It is a wise, conservative, progressive position taken and signed by twelve out of thirteen members of the committee. Why Brother E. J. A. McKinney did not sign the report he tells in his report.

It is in the nature of a compromise by way of substituting an executive committee for consolidation. We predict there will not be much fireworks, either in the newspaper discussion now, or in oral discussion at the next convention. It will probably be objected

that it does not reduce the expense of operating two boards, but rather increases the expense by creating an executive committee in addition. However, it is not necessarily final in the disposition of the matter. It is a stage in the progress of the work. Every living thing grows and is subject to change of method in its operation. Our organized work is a living thing and is bound to be a growing thing. Growth implies both change and continuance. There must be growth, but it must not be by radical destruction of forces and institutions that have held sway. Progress is from within, by evolution. If the executive committee works well it can be continued; if it does not, it can be abandoned. If it shows the way to consolidation, the need and feasibility of it, that will come. We needn't be alarmed at any suggested change and we needn't be hurried and nervous to make changes till the need and the way are evident.

This arrangement will open the way to co-operation of the various boards, both general and state. It may serve also as a clearing house for other ideas than those thought of as distinctly missionary. It will serve to unify the sympathies and purposes of Southern Baptists and give them a better acquaintance with each other and the various tasks we are undertaking. In some respects it is in line with the plans of our Northern Baptist brethren who have an executive committee for their convention. It is subject to the abuse of arrogating to itself functions not intended, but we do not believe there is a real danger here with Baptists, for it can be safeguarded by some such provision as that which preserves the state's rights in the United States Constitution, reserving all rights to the states not specifically conveyed to the Federal government.

There is one point which it does not touch which we believe will have to come up at some time for readjustment. The membership of the boards as at present constituted are not sufficiently representative, but is too much localized in their control and in the influence exerted on them. This, the committee may not have thought within their province. It may not have come up for discussion, or it may have been left out of the report by agreement. But it is in line with democratic and Baptist ideals to distribute responsibility, to make all the committees thoroughly representative. Only in this way will the people respond to the needs of the work and the appeals of the boards. We do not anticipate that the work of this special committee or the discussion of it in the papers is going to hinder the mission work in the least. What some have been afraid of is what is needed, the greatest publicity and even agitation of all our work and plans that the world may know that something is going on among Baptists.

The traveling agent for the Alabama Baptist has resigned, and Editor Barnett says he is not going to employ another because he has no money to pay him. The papers are now face to face with Hamlet's question. They don't know whether they can live if they pay a field man and they don't know whether they can live without one.

Rev. Joel Dorroh, of Bellefontaine, sends in a list of nineteen subscribers, which is greatly appreciated. Read Luke 10:38b.

A movement is on foot in Alabama looking to putting on a five-year program from 1918 to 1923, at which time their convention celebrates its centennial.

The administration building of Carson and Newman College (Baptist), of East Tennessee, burned December 13. It cost \$60,000, and was insured for only \$23,000.

The Northern Baptist Missionary Societies in the past three years have received over a million and a quarter dollars in annuity bonds, attributed largely to advertising in the denominational papers.

Dr. B. H. Dement, of Greenwood, S. C., will begin a meeting February first, at Clinton, with Pastor Zeno Wall. The importance of this meeting ought to awaken prayers in hundreds of homes.

Mr. R. H. Edmonds, editor of the Manufacturers Record, is spending the winter in Florida. All the Record makers wish him a rejuvenating experience in this fountain of youth.

Missionaries C. L. Neal and wife have recently come from Mexico and are spending a while with friends at Corinth. Brother Neal is publishing a Baptist history in Spanish.

We are sure that a goodly number of our societies have not yet ordered a copy of "Auxiliary Programs." We urge you to do this, sisters. You need it in your work; and we sadly need the fifty cents to help pay for the printing of same.

The Young People's Unions of Meridian will conduct a training school for their members, February 4-9, under the superintendency of W. E. Holcomb. Other teachers are R. L. Powell, of Louisiana, and E. E. Lee, of Texas.

The University of Texas is having its troubles, too. The governor is trying to "turn the rascals out" and any others that do not agree with him politically. Our sympathy is with the "innocent bystanders," the young people, that need the proper education.

Pastor R. A. Eddleman, of Shelby, is conducting this week in his church a Bible training school with the help of J. E. Byrd, W. E. Holcomb, Dr. J. B. Lawrence and Miss Margaret Lackey. The program is for six days and runs from 9 a. m. to 9 p. m., with proper intermissions.

In the effort to save something of expense we have changed the size of our type. This will make it necessary to reduce the length of articles going into the paper, and notice is hereby served on all contributors that all articles must be shorter. We think we hear a chorus of "Amens" from all subscribers, like the voice of many waters.

A committee as authorized by the convention at Columbus is working on a plan for Bible schools for preachers to be held for one week each at McComb City, Winona and Tupelo. Two other schools have already been provided for—one at Hattiesburg, January 22-26, and the other at Ecu beginning January 30.

At the recent meeting of the executive committee of the Convention Board, it developed that they were not ready to elect the two enlistment men authorized by the board, and so the matter was referred to Secretary Lawrence, Drs. Borum and King, and Ex-Governor Longino. They will make recommendations when the executive committee meets again.

The Baptist Courier says some strong and courageous words about the sin of plagiarism. This reminds us that in the last few years we heard a prominent preacher repeat in his pulpit, point by point, including illustration, a sermon which we had heard another man preach at the Southern Baptist Convention. True, he acknowledged that he got the points from another. We heard the same man without credit preach substantially one of Dr. Broadus' published sermons. He doesn't live in Mississippi—not now. We believe his kind is rare.

General Funston does not wish the "religious emotions" of his soldiers stirred. One does not have to go far to learn what sort of emotions General Funston likes. When he was colonel of a regiment of Kansas volunteers in the Philippines, they had a rousing war cry to excite the emotions of the men in his regiment. That was that they might be wrought up to kill their fellowmen without compunction of conscience. The Baptist preacher wishes to quicken their consciences that they may make peace with God. The two ideas are as opposite as the poles. Take your choice.

Rev. Frank Willis Barnett becomes associate editor of the Agricultural Herald, of Birmingham, Ala. This enables and requires him to put extra help in the office of his own paper, the Alabama Baptist, of which Rev. H. S. Limmer becomes business manager, and other names are on the office force list. This will widen Dr. Barnett's field of service, and he will enrich the columns of the Age Herald, for he is a capable and trained writer and paper man.

The Review and Expositor out this month has the following menu to offer its readers: Some Baptist Types, by Dr. E. B. Pollard; The Layman in the Social Order, by Prof. R. E. Gaines; The Genetic History of I and II Corinthians, by A. J. Dickinson, D. D.; The Itinerary of Jesus Soon After His Baptism, by A. T. Vail, D. D.; The Long Road to Freedom of Worship, by Rev. W. W. Everts; The Belle of the Italian Reformation, by Mary Argyle Taylor; A Crisis and A Challenge, Rev. Frank Rawlinson; and forty pages of valuable book reviews.

There is nothing more offensive to an honest man than "pious phrases," such for example, as Jacob used to deceive his blind father when he came in with roast kid, representing it as venison and himself as Esau. He must have put on a specially saetimonious whim when in reply to his father's question, "How hast thou found it so quickly, my son?" he replied, "Because Jehovah, thy God, gave me good speed." The contemptible hypocrite! But how many a politician is playing upon the religious faith of others by playing pious or quoting Scripture? Occasionally a preacher will make the impression that he is making capital of his own knowledge of pious phrases to win a point with simple minds. A hypocrite or self-seeker in any line and by any means is worthy only of condemnation, but when one capitulates religion for it, the condemnation is two-fold and contempt is added. No man would desire to discourage the genuine outspoken expression of faith and love and zeal for God. There is a too common timidity in speaking of our religious experience. There ought to be a holy boldness, a modest fearlessness of criticism. But there must be the assurance in us and in others of absolute genuineness. To be sure, there may be some who are suspicious of the genuineness of religious expressions because they are themselves not spiritually developed and have no sympathy with or personal experience of the matters under discussion. But in the name of all that is good, let us be delivered from the crime of can't, wallowing words in our mouths without the test of the truth in our hearts. Brother preachers, may the good Lord deliver us.

Jesus said on the cross, "My God, my God, why hast Thou forsaken me?" There was no reason in Him why God should have forsaken Him. But our surprise is exactly the opposite, namely, why He has not forsaken us. The marvel is that He should still abide with us, sinful and provoking as we are. The answer in both cases is alike. God forsook Him on our account, and He has, on His account, not forsaken us.

The same conflict of faith with unbelief goes on in us which was evinced in the cry of the father who sought Jesus' aid for his son, "Lord, I believe, help Thou mine unbelief." It is well if we honestly acknowledge our lack of faith, ask forgiveness and help in overcoming it. Both faith and the lack of it are contagious. This man had been hindered in his faith by the failure of the disciples through unbelief to heal his son. The pity of it is that our failure to believe makes the faith of others impossible. We are responsible. On the other hand a Christian with vigorous, conquering faith begets faith in the hearts of others. Paul wished to visit Rome that he and they alike might be comforted each of us by the other's faith. (Ro. 1:11, 12.)

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Schools of Theology and Methods.

The State Convention at Columbus instructed the Convention Board to put on a system of preacher schools of theology and methods. This matter was referred to the Executive Committee to work out details. At its meeting, January 2nd, it was decided to hold six schools, one of which should be for the colored preachers. The places have been selected. Hattiesburg, January 22-26; Newton, January 28 to February 2; McComb, March 4-9; Winona, date to be fixed; Tupelo, date to be fixed. The negro school to be held at Jackson College, Jackson, Miss., February 18 to March 2.

Hattiesburg school is already arranged for and the program printed. These other places, however, have not been definitely arranged for. I am writing the pastors and asking them if we can hold the schools in their churches, and where dates have not been fixed, to fix a date not conflicting with the other dates already fixed at which time we can hold the school.

In these schools we expect to teach Bible, sermon building, Sunday School and B. Y. P. U. work, pastoral duties, missions, church efficiency and woman's work. We are arranging for strong men to have charge of these various departments. At Newton, Dr. Christian will be asked to take the Bible study work, R. B. Gunter sermonizing; J. E. Byrd and W. E. Holcomb, Sunday School and B. Y. P. U. work; Miss Margaret Lackey, the Woman's Missionary Union work, and B. Simmons, pastoral duties and missions.

At McComb, Dr. Lipsey will take charge of the Bible work; W. H. Morgan will have charge of the sermon building; J. E. Byrd and W. E. Holcomb, Sunday School and B. Y. P. U. work; Miss Lackey, Woman's Missionary Union work, and the corresponding secretary will provide for the missionary work and pastoral duties.

At Winona, Rev. E. L. Wesson will be asked to take charge of the Bible work; Dr. Borum sermonizing; J. E. Byrd and W. E. Holcomb, Sunday School and B. Y. P. U. work; Miss Lackey, Woman's Missionary Union work, and the corresponding secretary, pastoral duties and missions.

At Tupelo, Dr. R. A. Venable will be asked to take charge of the Bible work; T. L. Holcomb, sermonizing; J. E. Byrd and W. E. Holcomb, Sunday School and B. Y. P. U. work; Miss Lackey, Woman's Missionary Union work, and the corresponding secretary will have charge of missions and pastoral duties.

The churches with which these schools are held will be asked to furnish free entertainment for those who attend. There will be no fees. The only expenses will be traveling expenses and the necessary books, which will cost not more than fifty cents. These meetings will be of untold benefit to the churches which entertain them, and we feel

that the schools are so distributed throughout the State that every pastor will be able to attend.

It is especially desired that the preachers give this enterprise the encouragement of their presence and participation. Begin at once to make preparation to attend the school nearest you. Further announcements will be made as soon as plans are fully perfected.

Key Churches in the Budget System.

Last week we called attention to the fact that there were a few over one hundred full time churches in Mississippi. Our first task in the five-year program is to get these one hundred churches to put on the budget system. This will largely solve our financial problem.

I promised to give a list of these churches with their pastors. I am now giving this list. There may be a few mistakes. If there are, I hope the pastors will write me immediately in order that I may make proper correction.

Churches That Have Full-Time Service.

Amory—R. C. Blalock.
Houston—
Okolona—A. L. O'Briant.
Pontotoc—T. L. Holcomb.
Newton—J. L. Robinson.
Magnolia—
McComb First—Theo. Whitfield.
McComb South—J. H. Lane.
Gloster—J. E. Thigpen.
Canton—John Robinson.
Clinton—Zeno Wall.
Griffith Memorial—Lee B. Spencer.
Jackson First—W. A. Borum.
Jackson Second—H. M. King.
Yazoo City—M. C. Vick.
Quitman—W. B. Holcomb.
Shubuta—O. P. Estes.
Ecorse—T. A. J. Beasley.
New Albany—Webb Brame.
Hernando—H. B. Price.
Holly Springs—R. E. Zachert.
Sardis—J. O. Hill.
Senatobia—A. T. Cinnamon.
Columbus First—J. L. Vipperman.
Columbus Second—W. I. Allen.
Starkville—J. D. Ray.
West Point—
Crystal Springs—W. L. Howse.
Hazlehurst—C. C. Pugh.
Greenville—C. T. Tew.
Greenwood—W. C. Tyree.
Hollandale—P. S. Rogers.
Indianola—H. L. Martin.
Itta Bena—E. H. Garrott.
Leland—I. W. Read.
Shaw—I. P. Trotter.
Vicksburg—R. A. Kimbrough.
Biloxi First—A. H. Clark.
Gulfport First—
Moss Point—H. H. Webb.
Picayune—W. I. Williams.

Poplarville—S. P. Morris.
Kosciusko First—W. A. Roper.
Laurel First—L. G. Gates.
Laurel West—J. C. Parker.
Laurel Kingston—J. L. Phelps.
Meridian First—T. J. Shipman.
Meridian Eighth Ave.—J. T. Phillips.
Meridian Fifteenth Ave.—E. D. Solomon.
Meridian Forty-first Ave.—E. B. P'Pool.
Meridian Southside—J. J. Mayfield.
Leakesville—
Hattiesburg First—J. T. Christian.
Hattiesburg Main St.—E. E. Dudley.
Hattiesburg Fifth Ave.—J. N. McMillin.
Hattiesburg Immanuel—T. W. Green.
Lucedale—O. N. Herrington.
Sumrall—C. M. Morris.
Brookhaven—W. H. Morgan.
Louisville—R. B. Gunter.
Galilee—J. L. Boyd.
Aberdeen—C. C. Kiser.
Oxford—J. B. Leavell.
Water Valley—A. A. Walker.
Columbia—W. M. Bostick.
Richton—J. B. Polk.
Clarksdale—Martin Ball.
Sumner—W. R. Cooper.
Lowrey Memorial—W. E. Farr.
Ripley—G. S. Jenkins.
Corinth First—R. S. Gavin.
Tupelo—J. J. Cloar.
Charleston—J. R. G. Hewlett.
Grenada—J. B. Quinn.
Durant—
Winona—Geo. F. Barton.

Some of these have already put on the budget system. We are expecting all of them to do it. These are our strongest churches. If these churches will immediately put on the budget system, it will be such a stimulant to the work that we can almost consider our task accomplished. I am expecting them all to do it for these churches have always co-operated heartily in every action of the convention, and I think it is now too late for them to lose that splendid spirit of co-operation which they have shown through all the past years.

Kinds of Pastors.

There are many kinds of pastors, but from the denominational standpoint, we might divide them into four classes:

- First, the co-operative.
- Second, the indifferent.
- Third, the independent.
- Fourth, the antagonistic.

The co-operative believe in doing things together; in denominational team-work, and they throw themselves heart and soul into denominational movements. You can count on them to stand by the program of the denomination. They will lead their churches to take their place in the ranks of the onward marching forces of the kingdom. These are they who make denominational life possible and denominational movements a success. Not only so, but they lead their churches into a larger life, give them a wider vision, and create a deeper interest in the affairs of the kingdom. And now let me drop a secret, these are the pastors who are being sought by the churches, for, whether the preacher knows it or not, the churches want

pastors with the denominational spirit and with a denominational vision. Mississippi pastors are principally of this type.

The indifferent care very little for denominational movements or anything else that moves. They are interested in only one thing and that is having a place to preach and getting their salary. The independent are too original to do things like other people. They pride themselves on being peculiar. If the denomination maps out a program they are sure to arrange their work differently. They believe in anything except co-operation. The antagonistic are absolutely opposed to everything. They seem to have been born in the objective case and to be governed by the rule of contrariness.

Mississippi is to be congratulated on its pastors. We have very few of the three classes—the indifferent the independent, the antagonistic. And as a proof of this statement, I ask you to watch our fellows as they rush to the tasks set by the denomination in the five-year program adopted at the last convention, the first of which is the putting on of the budget in the churches.

I shall be tremendously disappointed if the pastors of all the full-time and half-time churches in the State do not put on the budget plan of giving within the next twelve months adopting the percentage of division as fixed by the convention at Columbus. It will take this to make the budget as adopted by the convention a success. Here is the test of the spirit of co-operation.

BAPTIST FARMERS, HEAR ME.

J. F. Love, Corresponding Sec'y.

I wish to ask some questions of the Baptist farmers of the South. Few of these have ever received such prices for cotton and tobacco as they are now receiving. You may not realize it, my brethren, but this prosperity is going to put a stronger test on your Christian character and more seriously involve the character of your children than any day of adversity you ever saw. Will you allow one who is familiar with the labor of the farm to ask you some questions?

1. Will you at a time like this give to God and your brethren tokens of your gratitude for prosperity, or will you give them evidence of vanity and self-indulgence? The farmers of the South have preserved to the world the wholesome example of simple living, of modest behavior and clean social life. Can this be maintained through a period of exceptional and great prosperity? Shall the world say that the farmers have set this example because they were poor and could not indulge themselves in the extravagance of others? I do not believe it, and yet I know that the farmers and the farmers' wives themselves must give the world a conclusive answer on this question, and the time has come for them to give answer. No other large class of people among us have now so much surplus money as Southern farmers as a class have at this time. What use will they make of it? There will come to you from the cities many temptations to spend your money on vain and unnecessary things. You will be circularized to buy automobiles,

fine clothes and other things that you have gotten along very well without. With money in your pockets you will also be tempted to buy more land, build more houses, and get ready to plant larger crops. You will be tempted to lay ambitious plans for your children in temporal wealth.

But what about God's claim upon the prosperity which He has given you? Is He to have no part in your increased wealth? Will you attempt to discharge your obligations to Him by doling out to Him such gifts as you were able to make when cotton was six cents a pound, or will you give to God a token of your gratitude for increasing your income? Will you increase your gifts proportionate to God's increase of your prosperity?

2. What do you regard as the chief blessing which God has vouchsafed to the country people of the South? What is that which has made country life pleasant, safe and wholesome? Is it not religion? Would any farmer for one moment hesitate to give that as the answer? But for the religion of Jesus Christ barbarism would reign in the country districts. Ought not the blessing which religion has brought to you and your families provoke you to new devotion to Christ?

But do you know that the country districts of other lands have scarcely been touched by the influence of the gospel of Christ? Missionaries have gotten into some of the great cities of China and Japan and other countries, but they are just now undertaking in great earnestness to reach the country people. Would not the farmers of the South who enjoy the blessings of our holy religion like to have a part in giving it to the country peoples of other lands? Would they deny to the farmers of Asia that which has been the chief blessing of the farmers of the South? Scores are now waiting to be sent and anxious to go to carry the gospel to these people. There are thousands of farmers in the South who could each give a bale of cotton to God, and that would not be God's tenth on their increased prosperity. I am wondering if some who read these lines will have the heart and the courage to write me and say that they will give the bale of cotton that the farmers of other lands may have a knowledge of the Christ. Brother farmer, pray over it, and write me your decision.

Not only are there many ready to go and carry the gospel, but a large number of those who have already gone are breaking in health under their burdens, of which our gifts might relieve them if we would respond quickly and liberally so that the waiting volunteers could go.

A personal letter from Dr. J. P. Trotter and Edmonds, the distinguished editor of the Manufacturers' Record, who perhaps better than any man in the South keeps himself informed concerning the South's welfare, says of this great and sudden prosperity, "Here is the great opportunity of every preacher in the South to undertake as quickly as possible, and vigorously as possible, to impress upon the South the necessity of using this money wisely and not wastefully." He dwells at length upon this increased prosperity in the

Manufacturers Record. He says, "With cotton now commanding nineteen cents and over, it seems fairly safe conservatively to estimate that this year's crop, including seed, will be worth to the growers at least a billion, three hundred million."

"If to this we add about 3,000,000 bales brought over from previous crops—and the world's demand will this year probably take this surplus stock of former years and this year's crop, and leave the markets almost bare a year hence—there will be brought into the South about \$1,500,000,000 for the cotton and seed marketed during this crop year."

Culling again from his personal letter, he says, "I believe it is only necessary to emphasize these facts to the people of the South to bring forth a great contribution to all missionary causes."

The foreign mission work of the Southern Baptist Convention has upon it the evidence of the favor of the Lord. As fast as we send forth missionaries God adds His blessing, and hundreds and even thousands are turning to Christ from heathenism and Romanism. However, our workers are all too few in number to compass the great task. While Southern Baptists have in the South among some thirty millions of people, white and black, twelve thousand white Baptist preachers, they have among six or seven hundred millions in other lands where they work, a total of 133 preachers and 166 ordained natives. The country people of other lands will become the hope of the gospel of Christ as they are in this land, if only we will hasten to them with the gospel. Will not the Southern Baptist farmers in this day of their prosperity help us in a beautiful and great way to do this glorious work? Help, brethren, and ask your neighbors to help, and God will continue His favor upon you. "If riches increase, set not your heart upon them." "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty."

A very helpful book in the study of the Gospel of John, in which the Sunday School lessons now are, is Robert E. Speer's "John's Gospel, the Greatest Book in the World." This is a manual to fit the coat pocket and is worth fifty cents, postage five cents. Address The Baptist Record Book Store, Jackson, Miss.

The Baptists of Arkansas are planning for fifteen Bible schools this winter, January 15-20. We begin with five in Mississippi. Georgia will have ten.

Rev. J. T. Early has resigned the pastorate of the First church, Little Rock, and the Pulaski Heights church, same city, is pastorless.

Dr. G. H. Crutcher, mission secretary of Louisiana Baptists, was given a "Saxon Six" by grateful people whom he efficiently serves.

The Flora church remembered Pastor Fuller with substantial gifts as evidence of their esteem.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader, Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

They go from strength to strength.—Ps. 84:7.

First the blade, then the ear, after that the full corn in the ear.—Mark 4:28.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams, and soon they are observed to break up the camp of ease and start on some fresh march of faithful service. And looking higher still, we find those, who never wait till their moral work accumulates, and who reward resolution with no rest, with whom, therefore, the alternation is instantaneous and constant, who do the good only to see the better, and see the better only to achieve it, who are too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspiration.

Dear Miss Lackey:

As I have gone through the book, "Auxiliary Programs," which has lately been furnished to us, I have been restless to carry them out, and to draw upon this splendid source of information.

Surely the thing we have needed so long has at last come to pass. Surely now we are without excuse, and all of us can have good programs at every meeting.

I have never seen programs that were easier to follow. The ideas are given so clearly, that one can't possibly misunderstand. I commend this book to all leaders whether they be connected with the Sunday School, the B. Y. P. U., or one of the missionary organizations.

MYRTLE HUFFMAN.

Tupelo, Miss.

Have you a "Home Department" in your W. M. U.? If so, write and tell us about it.

Splendid reports come to us from societies using the Circle Plan. But even the best things and plans may be overworked. Do not be afraid of readjustments, if you find them necessary.

The week of prayer is drawing to a close as these words are written. What has it meant to you as an individual? What has it meant to your society?

"In planning for our work for 1917, we must first of all recognize that our wisdom to project, our ability to execute, our power to stand fast to the end, are all in Him."—Mrs. W. J. Neal, Georgia.

"Our churches are filled with men and women who would resent being called ignorant on any of the leading questions of the day, but who feel not the least embarrassed, and laughingly acknowledge their lack of information on the subject of missions, and other church matters."—Mrs. E. R. Barrett, Georgia.

The Calendars of Prayer are being taken these days by many who appreciate their use, and I might add, their beauty. But we still have a few on hand; and we know of sisters who would be vastly benefitted by owning one. Send the twenty cents at once and secure it.

Literature Fund.

Below will be found the sums sent in for literature fund for this fiscal year.

As you will see, very little has come. Very few societies have responded. We know you mean to do this but if there was ever a time when this small fund from your society was needed it is right now.

Your secretary has in the hands of the printer the "Catechism of the W. M. U. of Mississippi." This is to take the place of "Ideals of the Mississippi W. M. U." It covers all phases of the work and is put in question and answer form that all may thoroughly grasp the full meaning. This book will be about the size of our Year Book. It is to be sent out to each society, as many copies as desired, free of charge.

But we are counting on the literature fund to pay for the printing of it. Not only this booklet, but several other leaflets that are waiting and will be worth many, many times the ten cents per member per year we ask you for, in this literature fund.

Will you not see to it that your society responds to this call at once?

Amount on hand at convention.....\$1.51

Received during November:

Crawford (Bethesda)	1.00
Lula	1.40
McComb	2.50
Unity (Violet, P. O.)	1.00
Georgetown	1.50
Merigold	1.65
Brooksville	1.60
Immanuel, Hattiesburg	1.00
Pontotoc	2.00

Received during December:

Utica	1.00
Vicksburg, B. Ave.	1.00

Total to date

Send this amount direct to your secretary,

M. M. Lackey, Jackson, Miss.

Crystal

Hazlehurst—C. C. P. for Girls.

Greenville—Ark. T. T. Wamamoto, Japan.

Just now there is so much being written and said about the girls' school for Kumamoto, Japan, I want to send a little message to the girls hoping that you may be willing to help us build the school. I have been in my mother's Bible classes and I know the loveliness of the Japanese girls. I know how they want to learn about Christianity. I have been in their homes and have seen the god shelves at which the girls are expected to worship. So many girls have

told me that they long to go to a Christian school. They love the Christian hymns and many of them have sweet voices. As I was born in Japan, I have had many Japanese girls as my friends, and I wish you dear girls, many of whom I have learned to love since I have been in America, could know the Japanese girls whom I have always loved. They play games and study, and they really love to study, too, and that is one of the reasons why they come to mother's classes. She teaches the Bible, English and singing, and they are so eager to learn all of these things. If we had a school where a great many things were taught, the girls would come in great numbers to learn the wonderful things taught there and then, girls, they would learn the most wonderful thing in all the world—that "Jesus came into the world to save sinners." That is the object of the school, to make Christians of the girls.

Do you know that among the heathen Japanese when it comes time for a girl to marry, they do not consider whether she likes a certain man or not, but the family decides on the man whom she is to marry and she has to marry whether she likes him or not. Sometimes she never sees the man until the day of the wedding. I have been to a wedding like this.

If there is no son in the family, they often adopt one, who marries the daughter and takes the family name, so that the family will not die out. I know of a case like this and the girl is a very dear friend of mine. Our object is to teach these dear girls Christian ideals about marriage and all other things that they may be happier and more useful in life. In the government schools they have the emperor's picture and every child is compelled to bow before it.

One of the most interesting days in all the year is the third of March, which is the girls' birthday in Japan. On this day they take out their dolls which have been packed away all the year. They set them up on steps something like a flower stand, with the emperor and empress on the top step, and different kinds of dolls on lower steps. The day is spent entertaining and having a good time generally.

If you girls had seen the Japanese girls and loved them as I have, you would be glad to help build the school where they may be taught about Christ and the way of salvation.

Now, my dear friends, let me make a suggestion. Suppose this year we all make a birthday gift to the girls of Japan, and instead of giving a handkerchief or a bottle of perfume, let us make a real gift of money for this school and that will help the girls more than something fancy. Wouldn't you like to learn a Japanese song and sing it at some of your meetings? "Whiter Than Snow" is not hard, and any of you can sing it. Sing these words to the same tune which you always use for "Wash Me and I Shall Be Whiter Than Snow," and as you sing, pray that God may bless the dear girls of Japan and help them to know that Jesus' blood will make their hearts whiter than snow.

—In Mission Messenger.

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GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease. For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

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Are you melancholy, and pessimistic, wearing a disagreeable frown on your face? The trouble is with your liver. If you had an active and healthy liver you would be cheerful and happy. The well-known reliable remedy, Plantation Chill and Fever Tonic and Liver Regulator makes lazy livers active and restores that smile to your face. If you have a sluggish liver, Plantation Chill and Fever Tonic and Liver Regulator will rectify the trouble, relieving you of the possible dangers of auto-intoxication or self-poisoning which is the inevitable result of habitual constipation. For sale by druggists, price 50 cents. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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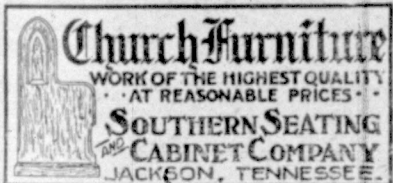


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The Baptist Record,
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Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MR. WILEY H. JENKINS.

Mr. Wiley H. Jenkins was born August 21, 1866, in what is now Gloster, Miss., and lived in the community all his life, passing to his reward December 25, 1916. He served three years in the war, entering at 16 years of age, and came back unhurt. He married Miss Josephine Tatum in 1886 and soon afterward made a profession of faith in Christ, joined the Galilee Baptist church and to his death lived a consistent member. He was a patient sufferer for the past twelve years, and died with his faith anchored in Christ. May the Comforter be a comforter indeed to the bereaved family.

His pastor,
J. L. BOYD.

Car Shortage as Regards Farmers, A Serious Question.

Speaking of the present serious car shortage and its possible effect on farmers, who are soon to enter the market for their Spring supplies, including implements, seed and fertilizer, the Atlanta Constitution in an editorial of recent date, comments on this question, in part, as follows: "The difficulties that confronted the fertilizer movement in the Spring of 1916, when there suddenly developed an extensive car shortage, just at the height of the shipping season, promises to be doubly serious the coming Spring, and more. A car shortage then of approximately twenty thousand cars has grown today into one of one hundred and eight thousand, on November 1st, 1916. There is no indication of a decrease in demand for transportation, rather it will grow. Without more care, conditions will be worse next March, when fertilizers are most needed, than they are today. These conditions make it more important that the individual farmer should look far enough ahead to insure his own protection to get what he must have to make his crop. Fertilizers received after planting time would be practically worthless."

According to S. Eastland, President of the Meridian Fertilizer Factory, that operates large factories at Meridian and Hattiesburg, Mississippi, and Shreveport, Louisiana, and that manufactures the well known brands of Meridian Home Mixture and Union Special Acid Phosphate, his company is doing everything possible to avoid a tie-up at shipping time for want of cars. He states: "We have plenty of goods to meet the evident increasing demands. It appears that farmers are going to attempt to increase their yields per acre this season, and take advantage of the high prices for cotton, corn and other farm products." He suggests that the farmers make early arrangements to move their fertilizer. They should see their fertilizer merchant now and be assured that they will have sufficient fertilizer to carry on their season's operations.

ELDER P. J. CREWS.

On December 20, 1916, Brother Peter Jefferson Crews died at his home near Philadelphia, Miss. He was born April 23, 1862, therefore he was fifty-four years old. He joined the Herbert Baptist church when nineteen years old and was ordained to the full work of the gospel ministry by Bethsaida Baptist church, August 16, 1898. For eighteen years he preached the gospel of Jesus Christ, serving nearby churches all the while. He was a good preacher for his opportunities, and a good man indeed. He leaves a faithful wife and a large number of children.

to mourn his going, to whom we extend sympathy. May the Lord of all grace comfort and strengthen them.
R. L. B.

Unimpeachable—if you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.

J. T. LEWIS.

Brother J. Thomas Lewis died at his home at Neshoba, Miss., on the evening of December 23, 1916. He had been afflicted with paralysis for eight months when death relieved him of his sufferings. Brother Lewis was 62 years old. He had been a member of the Baptist church for thirty years, and was a faithful member of Neshoba Baptist church at death. He was a faithful man, honest and true. He was true to his family, his friends, his church and pastor, and his God. He leaves a wife devoted and some loyal sons and daughters to mourn his departure to a better land. May the Lord bless and comfort them in my prayer.
R. L. B.

HILLMAN COLLEGE.

We are making an unusual record at Hillman this session. Nearly every year some students fail to return to school after the holidays and occasionally one drops out on account of health, finances, or for other reasons. This year, however, although we have a much better attendance than last year, we have passed the holidays and have not lost a student this session. We have two new students since Christmas and expect others in a few days.

Our extra departments are attracting attention, and students are coming for piano lessons once or twice a week from Brandon, Raymond, Utica and the surrounding country. The voice class is perhaps the largest in the history of the college. The expression and home science departments are also doing fine work.

Clinton is to have a number of improvements in the near future. A plan is on foot for a deep well and a better water supply. The question of getting electricity from Jackson is before us. This would give us a twenty-four-hour current.

The contract has already been let for covering the road from Clinton to Jackson with asphalt. It is to be twenty feet wide, and they tell us it will be the best road in the State. We hope, also to have the Mississippi Travelers' Highway. Clinton is forging to the front. Watch us.

M. P. L. BERRY.

Clinton, Miss.

Dr. I. P. Trotter enters upon the work at Shaw, with bright prospects. We extend to him a cordial welcome to the Delta, and feel that we have a strong helper in this wide field. Many difficulties open before us, but by His grace they can be conquered.

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- Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.
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- Book 3. "Talks With the Training Class" (Slattery); 50 cents.
- Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.
- Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.
- Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.
- "Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.
- Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.
- Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Send 25 cents for a copy of "The Convention System of Teacher Training," by Dr. P. E. Burroughs. These books are carried in stock at Jackson and can be mailed promptly. Order from

The Baptist Record.

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TO DARKEN HAIR

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You can take gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

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because the frame is of extra heavy semi-steel and the wood work is solidly dovetailed to it. The seats have noiseless hinges and cannot loosen, and are extra wide. The frame has no scroll work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

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LIKE TO GET RID
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Well, here is your opportunity. I am going to give away, during the next ten days, two thousand packages of Gauss Combined Treatment to those who need it, and if you want relief, sign the coupon at the foot of this notice, and the free package will be forwarded to you at once by parcels post.

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Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

Lesson for January 21.
JESUS WINNING HIS FIRST
DISCIPLES.

John 1:35-51.

Getting the Connection. — The stages in the earthly life of Christ, up to this point, may be well grouped into four: (1) His birth and childhood, found in the second chapter of Luke; (2) His baptism, in Matt. 3; (3) His temptation, recorded in Matt. 4. Revealed to John the Baptist and announced to the people. Our lesson takes Him up the day following John's declaration of Him as the "Lamb of God" and presents Him from a new angle, as the Christ, the Son of God. We have seen Him as the eternal, divine Word, a fact of revelation to the Apostle John; we have seen Him become man, a fact of observation by the Apostle John; we have seen Him as the "Lamb of God" through the testimony of the "wilderness preacher." We see Him entering definitely upon His mission of bringing "grace and truth" to men. How will He begin? What method will He pursue? Our present lesson answers these questions concretely.

The key-note of the lesson is touching men. He begins His dispensation of "grace and truth" by touching the individual man and somehow binding him to His own magnetic Personality in such fashion as to be able to do things through that one. It is here that we discover not only how He began His public ministry, but His method of carrying forward the work He came to do. This important fact is set in clear light by the widely known "Quiet Talks" (Gordon): "Jesus has a way of touching and changing men, and through the touched and changed man, He touches and changes other men." May we linger here under the blaze of this marvelous Personality, "touching and changing men" till the importance of it shall grip our hearts with convincing, moving force.

It is necessary to study the individual cases.

John and Andrew (vs. 35-40). — Are we justified in calling this unnamed disciple John? He is presented as Andrew's partner in grace. Since we have found the gospel writer withholding his name in other places, without argument we will call this anonymous person, John. After all it matters more what he did, in this lesson, than what his name was. So John and Andrew stand out as the first two disciples Jesus won—the first two men He touched in His public ministry.

How did Jesus win these two? Three steps seem clear: (1) Upon the testimony of John the Baptist. It was the day following John's memorable declaration to his disciples, "Behold the Lamb of God that taketh away the sin of the world." The Baptist was standing with John and Andrew. The Baptist fixed his gaze upon Jesus as He passed. This was

the hour of hours not only with John but the two disciples. "The last of the prophets stood face-to-face with the fulfillment of all prophecy." John sang the "swan-song" of Jewish prophecy to these two disciples, "Behold the Lamb of God;" he "uttered its last rejoicing, 'Eureka! I have found Him!'" The two disciples heard the word and followed Jesus upon John's testimony.

2. The interview with Jesus is another step in Jesus' touching these men. Jesus noted their following Him and turning said, "What seek ye?" What do you want? What are you looking for? The force of this Personality arrested them. They ask, "Where dwellest Thou?" Where do you live? What else would have been appropriate but "Come and see"? That was the invitation. A gracious hour for these two disciples, to be thus invited by the Lord. They accept the invitation and the second step in winning them is taken.

3. That memorable day with Jesus. They went with Him and spent the day with Him. According to Jewish reckoning of time, the tenth hour (v. 39) was 4 o'clock in the afternoon, but commentators think that "that day" meant from ten in the morning till that evening. We won't stickle for times and seasons; but the all-important thing is, they stayed with Him that day. Don't know why John did not record any of the Master's words during those precious hours. But may be that isn't so important as the discovery they made. Jesus, in those eventful moments, touched these two men and bound them to Him; and they discovered in Him the Messiah of Old Testament prophecy. The first two disciples have been won. Watch the movement as it grows.

James and Simon (vs. 41, 42). — Nothing is said of James, the brother of John, in this record. But think you that this "disciple whom Jesus loved" later, could have kept back the good news of finding the Messiah? I haven't a bit of doubt that John went immediately after James and brought him to Jesus. For reasons known to himself John does not record this fact. But he does tell what his partner in grace, Andrew, did. "He first findeth his own brother Simon." Andrew preached Simon a sermon on the text, "We have found the Messiah, which is the Christ." Then Andrew followed up his sermon with a bit of personal work, "and he brought him to Jesus." This rugged man was complimented by Jesus somewhat and is told that "rock" will be an appropriate name for him. Jesus touches this man and wins him.

Two more disciples have been won who discover in Jesus the Messiah. One thing is most prominent in winning these disciples, the method of Jesus to work through men whom He has bound about Him. One person can bring another to Jesus Christ. He can and does somehow discover Himself to the heart of one who is brought face-to-face with Him.

IF KIDNEYS ACT BAD TAKE SALTS

Says Backache is sign you have been eating too much meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must radeve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

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Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel, just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day; it loses you a day's work. Dodson's Liver Tone straightens you right up and you feel great. Give it to your children because it is perfectly harmless and doesn't gripe.

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Livers; Liver Trouble, Stomach Misery,
Biliousness, Headache, Constipation, Piles,
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J. J. 215 N. Dearborn Street CHICAGO

"Jesus has a way of touching and changing men and through the touched and changed man He touches and changes other men."

Philip (vs. 43, 44).—Pretty fruitful day's work—that first day of Jesus' public ministry. In rather quiet way He won four genuine disciples. The kingdom mustard seed has been sown. That was a great day's work if viewed in the light of after-achievements.

The next day another disciple is won. Jesus was minded to go into Galilee to the north. He found Philip to whom He uttered the words of our golden text, "Follow me." Philip was touched by the strange power of a Personality and followed Jesus. It may be that Andrew and Peter told Jesus about Philip, for he was their fellow-townsmen, the three being from Bethsaida, northwest of the Sea of Galilee.

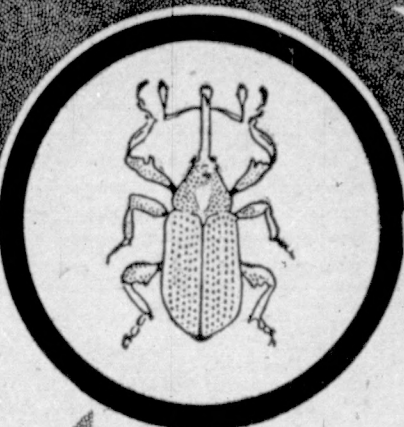
Nathaniel (vs. 45-51).—Our lesson closes with the winning of the sixth disciple by Jesus, that is, Nathaniel, the skeptic. The story bristles with interest. Nathaniel was led to Jesus by Philip. The fifth man has been touched by Jesus. He goes out to touch another. Convinced of the identity of Jesus with the Old Testament Messiah, Philip goes after his skeptical friend. Interest goes beyond brothers now. Philip uses the same text as John and Andrew with minor variations. "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph" (v. 45). Enough said for Nathaniel.

If He is from Nazareth, nothing doing. This city evidently did not have a very savory reputation. Philip might have spent the time explaining and vindicating the morals of Nazareth and left our skeptic stranded on the questionable morality of the ill-reputed city. But his business was not to discuss the morals of Nazareth, but to have a heart-to-heart talk with his friend about a Person. So would-be skepticism is answered, not with arguments, but with that antidote for all religious skepticism, "Come and see." This Man can make Himself known when you come face-to-face with Him. Nathaniel had no reply for a challenge like that. He came; he saw; he was convinced; his skepticism was shattered to pieces. In a brief face-to-face talk (vs. 47-51) that overpowering Personality overshadowed him, and his doubtings were all swept to the winds and the skeptics' cry was heard, "Rabbi, Thou art the Son of God, the King of Israel." Another man is touched and won—the sixth disciple, "an Israelite indeed in whom is no guile."

The gospel writer has again shown his purpose in a most unique way. Men have been brought face-to-face with Jesus and through personal experience they have discovered in Him the Christ, the Son of God.

Two facts lie on the surface of this narrative and must not be overlooked. First, the instrumentality of redeemed men in bringing others to Jesus Christ. His work is launched upon that basis and on that depends, in no small measure, the success of it. Second, when men are brought to Him by their fellows He has the power and does make Him-

BEAT THE BOLL WEEVIL-



WITH

MERIDIAN FERTILIZERS

Agricultural expert advice is to mature your cotton crop before the appearance of the boll weevil in large numbers.

HOW CAN THIS BE DONE?

1. Plant early.
2. Plant early maturing varieties.
3. Cultivate early and often.
4. Use Meridian Fertilizers liberally.

The Texas Boll Weevil Convention gives this statement:—"Protection can be had only by adopting the proper methods. Among these is proper fertilization."

Experiments prove that Meridian Fertilizers hasten the maturity of crops more than the ordinary commercial fertilizers of inferior grade which sell at the same price, and that manure and cotton seed retard the maturity. Mr. J. Vance Wilkinson, Gloster, Miss., says, "I have carefully tested brands of fertilizers made by other companies, and find Meridian superior to all others."

One-fourth of all the fertilizers used in the territory in which we operate is the **RED BAG** kind. Why?

Our fertilizers are especially prepared for farming in the Gulf States.

G. R. James, Medina, Tenn., says: "Several parties here tested Meridian Fertilizers with other brands costing six to eight dollars more per ton. Where any advantage was shown, it was in favor of Meridian."

Look for the **Red Bag** on the back of every sack.

BRANDS.

Meridian Home Mixture	Meridian Union Special Phosphate
Meridian Blood and Bone	Meridian Perfect Guano
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Meridian Vegetable Grower	Caddo Cotton
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self known to them. This is the profound inner secret of the success of His work carried forward by men.

Teaching Nuggets.

1. The abiding argument. The final argument for the existence of every church, for all missionary endeavor, is the necessity of bringing men to see Jesus, to know Him, to believe on Him, as the Christ, the Son of God and through Him to have life.

2. The abiding factor. The use of returned men and women to bring the lost to Jesus Christ will be a vital factor in the program of Christ till He comes again. The ob-

ligation is upon every redeemed child of the King.

3. The abiding appeal. Jesus the Christ can, He will, He is heart-hungry to disclose Himself to every person brought face-to-face with Him honestly desiring to know Him.

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And Build Up the System Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

Neglected Wounds Troublesome.

Did you ever notice how a small wound often festers and produces pus? That is a sign that the wound is becoming infected—it is the danger signal of blood poison. Don't neglect small wounds. Slight bruises, skin abrasions, sores, cuts, burns, pin pricks, etc., often cause blood poison which may prove fatal. Apply Gray's Ointment immediately to the affected part. It allays pain, heals the wound and prevents the serious and common after-effects. It has been used almost daily for ninety-six years by a multitude of families. Isn't that enough proof of its merit? Only 25c a box at drug stores. For FREE sample, write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

NEWS IN THE CIRCLE

MARTIN BALL

Pastor A. J. Foster becomes field representative of the Baptist Courier. He succeeds Rev. J. E. Nunnery, who has done efficient work.

Dr. J. B. Moody, who for sometime has been teaching Bible in Ewing College, Ill., will make his home at Martin, Tenn., for the present. He is a ripe Bible scholar.

Rev. J. M. Hunt, of Kansas City, has been chosen as assistant pastor to George L. Hale, of Euclid avenue church, St. Louis, Mo. His labors begin January 1.

In the face of the high cost of living the railroads, other corporations, and telephone systems are advancing the salaries of their employees. The preachers must do the best they can.

At Trueman, Ark., in a meeting conducted by Evangelist Frank Wells, eleven men were converted in one service. Many others asked the prayers of Christians.

Pastor E. E. McPeake, of Jackson, Tenn., has resigned as pastor of the Royal street church, to take effect January 1. His future plans have not been made known.

Dr. J. S. Corpening has resigned the charge of the church at Ridgeway, S. C., after eight years' successful work. He is a strong man, good preacher and pastor. His future plans are not announced.

Pastor H. B. Taylor, of Murray, Ky., has recently closed a great meeting at Owenton, Ky. There were sixty additions to the church, and the entire town was moved.

The beautiful pastor's home at Lyon has been thoroughly renovated. Pastor Allen will move in January 1. It will make him feel proud that he is living. The Lyon saints know how to make a preacher feel good.

The church at Elizabeth City, N. C., has raised the salary of the pastor, B. C. Henning, to \$3,000. Surely he will not complain. Most any poor preacher could survive on that salary.

It is announced that the Southwestern Baptist Theological Seminary has assets amounting to \$1,018,620. There is an outstanding indebtedness of \$130,000. But that will fade away soon before the Baptist hosts of that great State.

There are 660 orphans in the Buckner Orphans' Home, Dallas, Texas. It requires \$200 per day to support them. Dr. Buckner will celebrate his 84th birthday soon. He

has cared for the home forty years. A bright crown awaits him.

Dr. Thos. S. Potts, of Memphis, has been added to the evangelistic force of the Southwestern Theological Seminary. This is a new departure in evangelistic work. But President Scarborough is always making some improvements in his work.

Dr. W. D. Nowlin, pastor of the Deaderick avenue church, Knoxville, Tenn., has accepted the call to the Twenty-second and Walnut street church, Louisville, Ky. His pastorate in Knoxville has been exceedingly fruitful.

Judge J. J. Gentry, who worked so successfully as Sunday School secretary in Kentucky, has been ordained to the full work of the ministry by the Calvary church, Asheville, N. C., and becomes pastor of that church.

Dr. S. J. Porter, of the First church, San Antonio, Texas, receives a salary of \$4,000, with an assistant, whose salary is \$2,400, and a stenographer, salary \$400. Somebody ought to accomplish something. That's meeting high prices.

Rev. W. L. Singleton, pastor of Mt. Olive church, near Knoxville, Tenn., has been called to the pastorate of Etowah church, Tenn. This is the second time he has been called to this church, having served it five years before. He begins his work January 1.

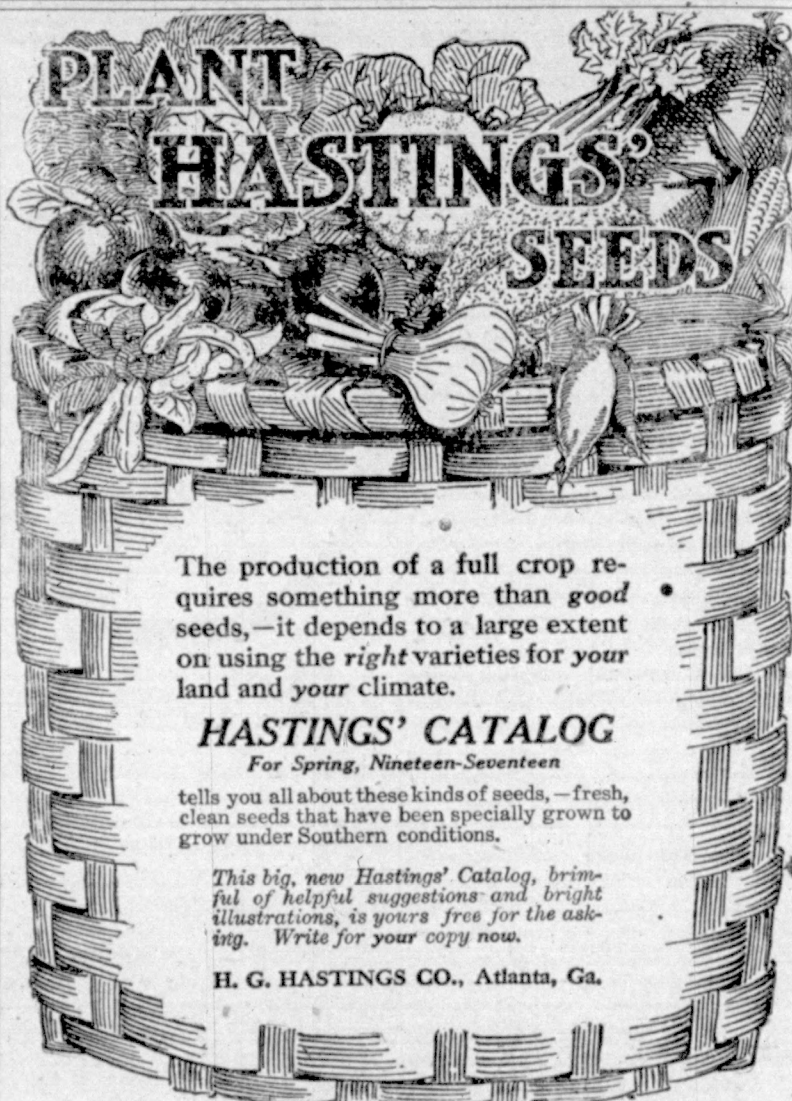
Dr. Edgar E. Folk, editor of the Baptist and Reflector, has, to our way of thinking, sent out the best, most conservative and to the point reply to General Funston's reply to Dr. Gambrell's proposition to hold revivals in the camps. The spirit of Dr. Folk's editorial is simply fine.

The aggressive pastor at Shelby, R. A. Eddleman, has arranged an admirable program for a Bible training school for Christian workers with the Shelby church, January 7-12. Secretaries Byrd, Holcomb, Lawrence and Miss Lackey, with others, are the teachers. Everybody invited to attend. Entertainment free.

The Texas Convention appointed a committee to memorialize the Southern Baptist Convention at New Orleans, concerning a movement for an adequate endowment for old, needy ministers, missionaries, male and female. Dr. J. B. Gambrell was appointed chairman. A convention-wide movement is necessary.

Rev. A. D. Kendrick, of Sedalia, Mo., has been called and accepted the pastorate of the First church, Americus, Ga. His stay at Sedalia was short, but remarkable for work accomplished. Big debt paid, plan for a new house, and 165 members received. Guess it was time to move!

The Baptist Ministers' Conference, of Providence, R. I., has passed some strong resolutions condemning the action of General Funston in refusing to allow preachers to hold revivals in the army.



PLANT HASTINGS' SEEDS

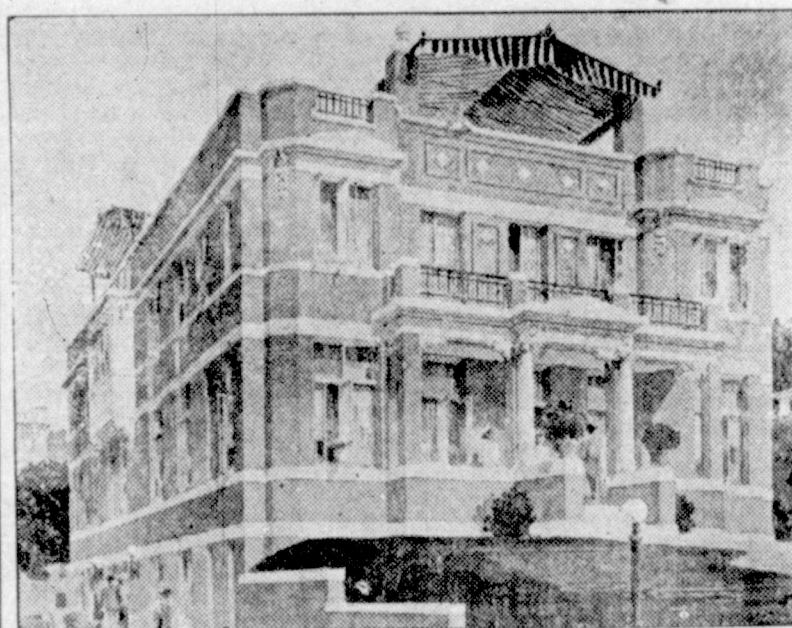
The production of a full crop requires something more than good seeds,—it depends to a large extent on using the *right* varieties for your land and your climate.

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tells you all about these kinds of seeds,—fresh, clean seeds that have been specially grown to grow under Southern conditions.

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Enter the contest! We will send you **Free** one package of our New Excel watermelon seed, and we will award on Oct. 1, 1917, \$10.00 in gold for the biggest watermelon grown from our seed. The New Excel is the largest shipping melon yet produced of good flavor. Rind tough and solid, flesh firm, keeps well. Color, dark green with wide darker bands. Big, red hearts, few seeds, very prolific. Averages more large melons than other varieties. Price, 1-4 lb. 25c, 1 lb. 75c, 10 lbs. \$7.00, postpaid. Write for free sample package of seed and annual catalog.

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\$10

\$10

Self-Poisoning

Did you know that when you allow a slight case of constipation to continue you are poisoning yourself? The pores of your skin cannot carry off all the impurities of your body, and you should never force them to do more than their share by not keeping your bowels open. When constipated take Van Lax for your liver. It cleanses your entire digestive system. It does not gripe or nauseate. Contains no Calomel and no habit-forming drugs. It is pleasant in taste and results. It is the ideal treatment for constipation and auto-intoxication or self-poisoning. Try it. Sold everywhere in bottles, 50c. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

celebrate his 84th birthday soon. He

SHREVEPORT BIBLE CONFERENCE.

The fifth annual session of the Southwestern Bible Conference, January 21 to 28, offers one of the finest programs we have ever had. There will be some distinctive features of the conference, different from previous conferences, including an hour each day for class in "The Art of Public Speaking," by Mrs. F. L. Hall, one time principal of the school of oratory in Union University, Jackson, Tenn. Other class work one hour each day will include "Winning to Christ," Rev. Raleigh Wright; class in "Gospel of John," by the director of the conference; class in "Talks to the Training Class," Hon. T. H. McGregor; "Mission Study Class," Dr. R. P. Mahon; "Junior B. Y. P. U. Class," Miss Jessie Cheesman; "B. Y. P. U. Normal Manual," Rev. R. L. Powell; "New Sunday School Manual," J. B. Moseley.

The speakers for the inspirational hours, 11 a. m., 3 p. m., two beginning 7:30 p. m., will include Drs. J. B. Gambrell, J. B. Lawrence, B. D. Gray, I. J. Van Ness, J. P. Jacobs, J. W. Gillon, A. C. Cree, J. F. Love, and F. M. McConnell.

This array of talent for teaching, preaching and Bible exposition should draw the largest crowd we have ever had at the conference. All visitors will be entertained on the Harvard plan—bed and breakfast free. Please send in your name at once.

Sincerely and fraternally,
M. E. DODD.

Keeps Our Bodies Warm.

Pure, rich, red blood is a necessity in the production of animal heat. It keeps our bodies warm. We all know very well that when the arteries that carry it to a limb are bound or tied, the temperature of the limb is immediately lowered.

There is a suggestion in this that, at this time of year especially, we should take Hood's Sarsaparilla, if our blood is impure, impoverished or pale. Hood's Sarsaparilla makes the blood good in quality and quantity. It has an unequalled record for radically and permanently removing blood diseases, scrofula, rheumatism and catarrh, and giving strength and tone to the whole system. It is a scientific combination of roots, barks, herbs and other medicinal substances that have long been used by successful physicians. Get it today.

NEW YORK STATE AND THE LIQUOR TRAFFIC.

In his address at the New York State Convention, Superintendent W. H. Anderson, of the Anti-Saloon League, gave the following information about the curse of the liquor traffic in the Empire State:

The liquor traffic takes 46,000 children every year out of the three highest grammar grades of the New York schools. It takes 40,000 young people every year out of the high schools of the State. Of 1,387,000 of school population, 316,000 are below the standard of intelligence because of the liquor traffic. Of these 117,000 are absolute dullards. On an average 185 boys in New York begin to drink every day. As a result, ten boys a day are sent to the penitentiaries and State prisons, and 100 boys a day are committed to jails. An average of four to five girls in New York State every day begin a life of shame because of the liquor traffic: About 300,000 men and 75,000 women in New York are afflicted with social diseases because of the liquor traffic, and alcohol is responsible for 20,000 major surgical operations performed every year upon

women in New York State because of the immorality of their husbands due to drink. Imagine a road from Albany to Buffalo 300 miles long. The liquor selling places of this State if placed end to end would make an unbroken line. The cost of the liquor traffic to the State would build that road 133 times every year at the rate of \$15,000 per mile. Every mile of this road there would be a roadhouse with sixty girls. Every mile a jail with 275 prisoners. There would be practically a solid human wall of delinquents and dependents caused by the liquor traffic. Every year because of the liquor traffic there would be a new gravestone every 120 feet along this road. This is all permitted in order that 75,000 men engaged in the liquor traffic may continue to make inflated profits.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

HURRAH FOR SMYRNA!

After laboring under the great disadvantage of indebtedness in the form of back pastor's salary for several years, Smyrna has at last paid all old pastor's salaries, bought a splendid church organ, paid for it, and is now entirely out of debt, having paid salary in full of present pastor for 1916 and without request from pastor; has paid a small sum on salary for 1917. She has called the pastor of 1916 for another year and increased pastor's salary twenty per cent. Smyrna has decided to show the county of Copiah what a seemingly cold and indifferent church out in the country can do, so watch her get up on her feet and move! She is entering 1917 with the deep soul determination to remain out of debt, paying as she goes, give more to the objects fostered by the convention, increase our attendance, and have a better Sunday School, and increase our membership.

O. U. SULLIVAN.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.



PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 25c. by mail or at Druggists. Hiscor Chemical Works, Patchogue, N. Y.

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You know where the ANIMAL MATTER in Armour Fertilizers comes from. You may have grown the hogs and cattle.

Armour Fertilizers are GOOD for your land—GOOD for your crops—GOOD for your pocketbook—GOOD for your disposition—a GOOD all 'round investment.

From the farm—
back to the farm

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An Expository Discussion of the Teaching of the Gospel of St. John. SCHOLARLY—PRACTICAL—SPIRITUAL. A readable book with grip and power. A book for the Popular Reader, the Scholarly Pastor, the Sunday School Teacher.

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The WEEKLY BULLETIN

BAPTIST SUNDAY SCHOOL BOARD
Nashville, Tennessee

To the Pastors and to
the Men, about Home
and Foreign Fields.

MANY hundreds of pastors answered our letters, promising to use sample copies of our new combined missionary journal, *Home and Foreign Fields*, in a campaign for subscriptions in their churches. Our large 50,000 edition for November was quickly exhausted and many of our pastors had to wait for the December issue.

WE UNDERSTAND how this brought you right up against Christmas, not a good time for such matters. We wish to ask if you cannot take the matter up now.

WE HAVE run our regular list up from 25,000 in November to 30,000 in December. But if the nearly 2,000 pastors who wrote for samples do the job right, we will have a regular list of 50,000. Have you done your part?

EVERYBODY says it is good and worth while.

YOU would be surprised to know how few men and how many women we have for subscribers. The men ought to do better.

Sample copies at any time. Subscription price, 50c a year

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REAL ESTATE.

Virginia Farms.—Best bargains ever offered in Virginia. Many on salt water. All sizes. Write for our list. H. C. Hoggard & Co., Norfolk, Va.

IF YOU HAVE A COLD OR LA GRIPPE

There's nothing better than "WEEKS' BREAK-UP-A-COLD TABLETS". They act promptly. Try them once and you'll never be satisfied with any so-called "just as good." Price 25 cents.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

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and for the office, the home, or the classroom will prove the readiest help in time of doubt or perplexity that you have ever owned. It has not been made brief by leaving out essentials, but by eliminating confusing discussions and extended explanations, and is a complete summary of the subject. Order it today and be grateful every day of your life.

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Cure Sick Headache, Constipation, Bloating, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

SHALL BAPTISTS ABANDON BAPTISM?

By Augustine S. Carman.

A minute decimal fraction of the denomination in numbers, though a more ponderable proportion in influence, apparently favors the abandonment of immersion as a requisite to membership. The movement has been an undercurrent, and there are those who deprecate its open discussion. But such a course might well encourage the carrying on of the propaganda in the buzz and bubble of conversation which mark the outer edges of our denominational gatherings until it shall insure sharp denominational conflict and a cleavage of the denomination itself. Is it not better calmly to consider the issue at its origin and to determine what it involves? An unusual glare may prove to be a welcome luminary, or it may be the beginning of a conflagration, but it would be wise to determine very promptly which of the two it is. If we could be sure it were the former we could safely let things develop, but if it be the latter then development itself is disaster.

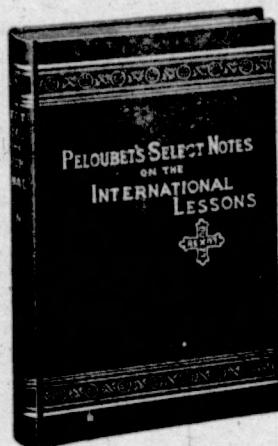
The Method of Approach.

I do not wish to beg the question in my title. I shall try to justify it later. The title, indeed, originally asked, "Shall the Baptists commit suicide?" But there is no wish to prejudice the question, or to adopt a controversial or hortatory tone, or even to sigh, "Alas, my brother!" over the one who proposes denominational novelties. It is not a time for calling opprobrious names or for questioning each other's loyalty to the truth. We must not assume that a thing must always be done just as it has been done and merely because it has been so done. Yet we of America are little likely to worship hoary custom. Our pet graven image is not Antiquity but Novelty. We tend to scrap all early methods in favor of the "1917 Model." We need at least equally to guard against assuming that those who favor some historic position must be obscurantists or "back numbers." Let us frankly ask with as much as possible of freedom from preconception: What relation does our baptism sustain to the denominational position?

A Deprecatory Attitude Toward Baptism.

We appear as a denomination to have been for some time assuming a deprecatory attitude toward the ordinance. This attitude doubtless had its origin not in neo-theological tendencies, but in our anxiety to repudiate the stupid assumption that we attribute saving efficacy to the ordinance. We have insisted that ours is the only great denomination properly free from such an imputation. We have then gone on to show that baptism is not our distinctive denominational feature, but with an unfortunate variety of statements as to what that feature is. One wonders whether in a random sampling of 100 Baptist laymen fifty could agree in a statement of the distinctive Baptist principle. Perhaps a majority would name "a regenerate church membership," but others might quote potable authority for "the separation of church and state," or "soul liberty," or "anti-pedobaptism," or

Sunday School Helps For 1917



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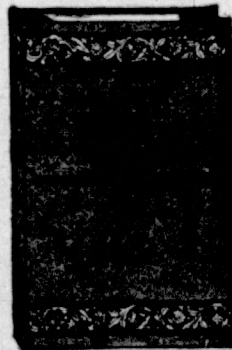
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Torey's Gist of the Lesson

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Wash the poisons and toxins from system before putting more food into stomach.

Says inside-bathing makes any one look and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink before breakfast each day a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bowels; thus cleansing, sweetening and freshening the entire alimentary canal before putting more food into the stomach.

A quarter pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiast on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stomach or constipation are assured of pronounced improvement in both health and appearance shortly.

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WRITE QUICK for Catalog and SPECIAL OFFER
Nests won't cost you a cent. Your brood will pay for them in more eggs.
You will get 25 to 50 per cent more eggs with KNUTSON LICE-PROOF NESTS. These wonderful sanitary nests last a lifetime. Satisfaction—Unlimited Guarantee. The illustration shows our famous Nest Set. Cost Less Than Wood Nests. 25000 in use. Don't Wait, Make the Money on Poultry. Write Knutson Mfg. Co., Box 217, St. Joseph, Mo.



THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"obedience to Christ," or "the immediacy of the soul's relation to God," or some other statement of an important aspect of our denominational position.

Our Faith Made Concrete and Visible.

These are all truths which we hold and important ones. Moreover, they have an essential unity, yet it is a question whether the net result of all this has not been a vague discrediting of the ordinance of baptism without the gaining of any single, clear-cut, universal statement of our position. Indeed, how are we, without creed-making authority, to secure such a statement? May it not well be that the enormous growth and solidarity of the Baptists in America are due largely to the fact that we have had before us simply and constantly the one great symbol of our experience, the burial of the believer in water with the solemn words of administration:

"On profession of thy faith in Christ I baptize thee?"

The act contains implicitly all of the statements of principle named above, and it has the advantage of the specific over the general, of the concrete symbol over discrete propositions, of the bold visual fact over the vague mental concept.

Other Tendencies to Discredit Baptism.

We have not stated the whole case. There has been a tendency toward the positive (and not merely this negative) deprecatory attitude toward immersion. Many among us—pastors and others—feel a natural shrinking from the publicity of the act, the irreverent curiosity of some who observe it, and the fact that it is not always administered with dignity. We shudder at the advertisement of baptismal garments, worn by one who appears to be a converted bartender. Then again, in the weakening of church fealty which characterizes recent religious life in America we find families divided freely among different denominations, and individuals shifting their church affiliation without regard to beliefs but for social considerations or through the personal attraction of the pastor. It is hard for one of our pastors to see some of his members slipping away into other churches while he is prevented by the bar of our ordinance from receiving those who would be, he feels, a great source of strength to his church, but who are unwilling to repudiate their former baptism and undergo a humiliating ordeal to which they feel no conscientious impulsion.

Add to this the fact that a considerable number of our pastors have come to question many things which formerly were, because they seemed the clear teaching or implication of Scripture, accepted unquestioningly in the denomination. For these brethren of the modern mind the Christian consciousness sits, not merely as a helpful interpreter but as the final court of revision over all utterances of nineteen centuries ago from whatever source. It is not strange that these brethren handle the whole question of baptism de novo.

The Lure of Formal Unity.

The question is affected also by the popular drift of the day toward

church unity. Warm-hearted Baptists are restive under the charge from without, and an occasional echo from within our ranks, that Baptists and Episcopalians are the twin obstacles to the fulfillment of our Lord's prayer that his disciples may be one. But how could one for a moment imagine that Christ meant formal unity of organization instead of unity of spirit? Had he cherished that glorification of formal unity which is the fetish of our Episcopalian friends, he surely would never have so utterly broken with the religious organization of his people while acknowledging the same sources of religious life. He would not have antagonized Scribe, Pharisee and Sadducee but would have been willing to readjust his own convictions for the sake of an amalgamated religious society composed of all these parties together with his own and the Essenes. Nay, would he not also have seized eagerly upon the movement of Philo Judaeus, contemporary with his own, and have adapted the ideas of classic philosophy to Jewish religious life?

Not at Issue in Christ's Ministry.

The problem of divisions within the Christian organization had not arisen when Christ uttered His memorable prayer for unity, but He had from the beginning to guard against discord of spirit among His disciples. This it is against which He tacitly warns them in this prayer, and this it is which still forms the greatest weakness of the church. It has almost nothing to do with the question of the organic unity of Christendom, for this disunity of spirit is seen at its worst between churches of the same denomination in the same city, and between members of the same congregation. The unity which Christ urges is a unity in Christlikeness and a common fealty to Christ's words. As a matter of fact it is not the Baptists who have been voluble in profession of a desire for Christian unity while refusing to recognize their brethren of other denominations as having in any proper sense churches or ministers. Baptists have never preferred the Barabbas of the papacy to the Christ of the evangelical churches.

The True Test of Unity.

The test of Christian unity is fellowship in Christian loyalty and service and not inclusion under a common human authority. By this test Baptists stand second to none. In interdenominational Sunday School work; in Y. M. C. A. work; in union evangelistic campaigns; in work for the abolition of the saloon evil; in various phases of social service; in federated missionary movements and in comity on the field Baptists are abreast of their brethren and often leading them. The Federal Council of the Churches has been for the past four years under the splendid leadership of a Baptist. In the face of such a record to demand that Baptists must further demonstrate Christian fellowship by nullifying their conviction as to baptism seems irrelevant and almost impudent. Baptists are now doing more for Christianity as a whole than they could do by weakening their witness for the great truths symbolized by New Testament baptism. Moreover, to push this propaganda would certainly divide

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American Baptists and produce a new sect instead of furthering Christian unity.

The Probable Effect.

The statement just made helps to justify my title which speaks of the abandonment of baptism and my hint that the proposed innovation might involve the suicide of the denomination. It will be urged, doubtless, that no one proposes the abandonment of baptism or even of immersion; that the great body of Baptists would still practice immersion, the difference being merely that they would no longer bar out the occasional individual who wishes to unite with a Baptist church but who balks at immersion. It will also be claimed, perhaps, that with the removal of this bar multitudes will flock to our churches.

An Economic Analogy.

All history is against such innocent assumptions. In its first departure from the New Testament mode of baptism the early church regarded the substitution of sprinkling or affusion for immersion as a mere emergency measure for the sick and the infant, and the Church of England still preserves in its rubric the record of that attitude. As a matter of fact it was found that just as when two circulating media form together the basis of a country's currency the cheaper invariably drives out the dearer, so an allowable, easier mode of baptism tends to displace the original, less convenient form. In accordance with this tendency our English Baptist brethren have in certain cases gone on from the permission of other forms to the omission of any form of baptism as mandatory for membership.

The Pragmatic Argument.

The assumption that insistence upon immersion is a bar to the growth of our denomination is met by the simple fact that the English and the Free Baptists, who have let down the bars, have not merely failed to grow but are contemplating the abandonment of independent existence, while those Baptists who have insisted most faithfully on the New Testament mode have had perhaps the most remarkable growth of any body of American Christians. We may answer the argument that immersion is an anachronism from the first century and an exotic from oriental and sub-tropical lands by the simple fact that hundreds of millions in frigid Russia have throughout the centuries held to the form of immersion, and that in America there are now of members in denominations recognizing immersion only and of immersed members in other denominations more than eight millions.

The Gathering Momentum of Baptist Sentiment.

There might be more of reason for weakening in our position on baptism if our cause were a waning one. But a study I have been making of the records of baptism in our denomination for the past forty years yields the following striking facts. The figures are from the Baptist Year Book.

Forty years ago, in 1876, the baptisms were 87,814
Twenty years ago, in 1896, 172,433
The Year Book for 1916 reports 339,645

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ing success thus far? Angels and men hate "a quitter." Old Doctor McCosh said to a student at Princeton, "And so you're a Baptist? Well, I like the Baptists, for they believe something and they believe it mightily!" Some of us once heard our heroic missionary, Joseph Clark, when telling of the pressure applied to make him modify his testimony on the Congo atrocities, quietly remark, "But I was not made with reversing gear!"

(Continued in next issue)

A passenger recently entered the Southern Pacific depot, Santa Barbara, California, to take the 2:15 train. The clock in the waiting room was several minutes faster than the one in the office, and the passenger asked the porter which clock was correct. After scanning the clocks carefully, the porter, with much satisfaction to himself, replied, "It makes no difference which is right; the train goes at 2:15, anyhow."